

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

A LETTER,

TO REV. JAMES PATTERSON, of Philadelphia.

Dear Sir—On Sunday afternoon, 2d inst., I accompanied a friend to your meeting, and attentively listened to your discourse on Matt. viii, 21, 22, 23. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.'

It is not my purpose, in noticing your discourse, to excuse religious hypocrisy or justify those who take the Christian name, yet live in violation of its precepts and principles. False and empty profession is no better in my estimation than you represented it in your remarks upon the text above. But my design is to point out an error in your application of the passage, which spread a cloud of cruelty and falsehood over every leading feature of your performance. The substance of your sermon was founded on the absurd and unauthorized assumption, that the kingdom of heaven mentioned in the text belongs to a future state; and that 'that day' mentioned in the passage, is a day of judgement in another world; and also that the sentence 'depart from me ye workers of iniquity,' signifies to doom to endless torment in the eternal state.

As you will not deny that your remarks were all predicated on the foregoing application of your text, you will allow me to ask upon what authority you made it? You referred to no authority for your application of the subject; and I am confident the Bible furnishes no evidence of its correctness, nor will you even attempt to defend it in any place or manner where those who view it differently are at full liberty to expose your mistake. You might with equal propriety apply the whole passage to a future state, and understand it to mean, 'Not every one that saith unto me, Lord, Lord, in a future state shall enter the kingdom of heaven there,' &c. I pledge myself to furnish fully as much divine authority for thus applying this part of the text, as you can for the part of it you apply to the coming world.

I will now give you the Bible definition of the phrases 'kingdom of God,' and 'kingdom of heaven'—for they are synonymous. 'For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.' Rom. xiv, 17.

If this definition is correct, and I presume you will not dispute it; it opens the way to a correct application of the text under investigation. Al-

lowing that one of the primary principles of the kingdom of heaven is *righteousness*, any one can see that workers of iniquity cannot enter into, or enjoy it. Another of its constituent principles is *peace*. Now any one who reads the Bible knows there is no peace to the wicked, or workers of iniquity. Again, the kingdom of God is '*joy in the Holy Ghost*'; but a false professor is not a true believer, and who can expect to have joy in the truth if they do not believe it? But, I ask, can we not have all this—*righteousness, peace, and joy in the truth—in this world*? You will not deny it, for the kingdom of heaven was ushered into the world with a song of '*peace on earth*.' True, unbelievers and workers of iniquity must remain without the kingdom of God, so long as they continue in unbelief, and cease not to work iniquity. But this by no means authorizes you to denounce future, endless woe upon your fellow sinners.

Happiness is the certain fruit of righteousness; and you will not deny that when all become righteous all will be happy. I wish I could add with equal confidence, that you will not deny that all will become righteous, when I prove it by the Bible. I find it declared, Isa. xlv, 23, 24, 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear—Surely shall say, in the Lord have I righteousness and strength.' The word '*one*' in the 24th verse is without divine authority: I have therefore left it out, and quoted the uncorrupted word; by which you will learn, that the Lord hath sworn that unto him every knee shall bow, and every tongue shall swear—and they shall swear that *they have righteousness*! I beg you not to dispute it, nor believe the Lord will cause his creatures to swear to a falsehood!

Again; you assured us 'that Christ in his mediatorial kingdom, would subdue *all things* unto himself—would put all enemies under his feet—then he will deliver up his kingdom, his mediatorial kingdom, to God the Father.' When God is *all* in all, will not all be righteous and all be happy? Will you have the presumption to say, that God will be *all in all*, and yet some remain *sinful and miserable*? I wish you to notice that God is—according to the Bible, and your own declaration—to be '*all in all*.' There will then be nothing in *all* but God; and will any be eternally miserable in whom God is all? You might have added, and assured your hearers—there is no mistake in the matter—it is certain, as certain as the Bible is true—that 'As in Adam *all* die; even so in Christ shall *all* be made alive.' Then, how could you have proclaimed the frightful idea, 'that God would make those who did not his will on earth, as miserable as they could be, and *live*, to all eternity'!

You stated also, 'that one whose will was perfectly conformed to the will of God, would be happy any where and in any outward circumstances whatever;' and you also said, 'that *all things* must submit to Him before the mediatorial office would be given up.' This is all true—most true. Can you tell me how one can submit to God—be subdued unto Him, and not be conformed to His will? Must not the will subdued be conformed to the subduing will? Can you tell me the difference between this doctrine and the doctrine of Universal reconciliation or salvation? You cannot; for on your

own showing, it will be universal happiness, any where—every where—under all circumstances—in prison, or dungeon, or flame, or flood! and you might have added, in hell itself, supposing the hell you teach, to exist.

To show the conformity of Christ's will to that of his Father, and the singleness of purpose and interest existing with them—and which you said constituted the happiness of our Lord, you quoted John vi, 38. 'For I came down from heaven, not to do mine own will, but the will of him that sent me.' And you added, 'there is no separate will here—all is one—no jarring interest or purpose.' To this I heartily agree. But to show what the will of God is, you skipped the 39th verse, which teaches the first and fullest will of the Father, which Christ came to do, and you proceeded to quote the 40th verse, and used it to prove that it was the will of God that the gospel [Calvinism?] should be preached to the heathen; and you required every man and woman of your congregation to do all the will of God they could, in their circumstances, by giving money to send Bibles and missionaries to the heathen; under the awful penalty of eternal damnation! And you added, with reverence, you said, 'that God could save your hearers in no other way, than by their doing the will of God as explained above, for that was his plan.'

Much as I might desire the heathen to hear and believe the gospel of life and immortality, I still doubted the expediency of cursing them with the dogmas of the Genevan Reformer; and the deception you herein palmed upon your congregation was not calculated to dispel my suspicions of the propriety of sending missionaries of endless misery to an already miserable race. I even thought, if your sermon was true, your own church members were in much the greatest danger; nay, in case you told the truth, I would prefer the chance of the veriest heathen on earth, for future salvation, to that of the most liberal believer in your communion; for I am sure if you spoke the truth, the most aggravated damnation will be the fate of every one of them; for none of them have given as *much* as they could have given to send Calvinism to the heathen.

I looked up to you while you were pouring out the most awful denunciations of a frowning and furious Deity against all those who did not, to the utmost of their ability, further the cause of missions, by giving money—and stating that the salvation of the heathen could not be effected in any other way, even by God himself. I looked to you during the utterance of the above sentiment, and involuntarily asked, what would be your fate, if you spoke the truth, surrounded as you were by glittering gold, and talking about '*dollars*' to save the poor heathen from the wrath of a God that you even called good and merciful? Lord of heaven, thought I, save me and all mankind from the *merciful goodness* of a god, that would damn the poor heathen to all eternity for the want of money!

I shall now proceed to expose the deception alluded to above. In order to have given your hearers any correct idea of the union of Christ's will to that of his Father, you should have cited John vi, 37, in the first place—showing the foundation upon which that union was based.—For in the *matter* of the 37th verse, the Son was united with the Father, and in the 38th verse their one-ness of will, on the subject of the 37th verse is expressed. Then, instead of omitting the

39th verse, you should have quoted it, and proved that their united purpose will certainly be accomplished; the great, glorious and universal will of the Father which Christ came to do. Then you could have introduced verse 40th, not indeed to prove that it was God's will that the heathen should be saved from endless misery by Calvinistic missionaries, but that it *'is his will that whosoever seeth the Son and believeth on him may have everlasting life.'* And you might have shown that this 'everlasting life' was, and is a matter to be enjoyed in this world, as the consequence of believing in, and obeying the Son here on earth; and you might have proved it by citing the 47th verse of the same chapter. 'He that believeth (present tense) on me HATH everlasting life.'

As to the doom you so solemnly denounced upon all who did not *labor and give* to spread Calvinism, I can refer you to no better authority by which to prove your assertions, than the celebrated Institutes of one John Calvin, of Geneva. But you did not even refer us to him for proof, but seemed to assert frightful things on your own 'responsibility,' saying it was your duty, &c.

I shall now quote the four verses from John 6th chap. in connexion, that the reader may see how grossly you must have misrepresented the sense of the 38th and 40th verses, which you quoted separately. Verse 37th, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38th, For I came down from heaven, not do mine own will, but the will of him that sent me. 39th, And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40th, And this is [also] the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day.' Add to the above what our Lord had previously said—John iii, 35th, 'The Father loveth the Son, and hath given all things into his hand'—and you have the doctrine of Universal Salvation complete.

Again—speaking of the plan and purposes of God in the salvation of man, you said—with the doctrine of immortal misery in full view: 'that we ought not to wish his will different from what it is; that his plan was the best that infinite wisdom could devise, and we ought not to wish it changed in the least,' though you were teaching a plan involving the endless ruin of millions of those we are bound to love as we do ourselves! Now of what dispositions did you suppose your hearers possessed? Could we hear you pour-tray the vivid horrors of endless torture for ourselves and fellow mortals, without wishing a plan of salvation involving such appalling consequences were otherwise? To realize the representation you gave of our future prospects would startle the blackest demon of the fabled infernal regions with horror. And yet we must not even wish the plan changed in the least.

But let me come a little nearer to you. Can you seriously contemplate the plan and purpose of God involving the endless curse of many of your race, and not wish it was otherwise?—Could you, while you were preaching, look down upon your own congregation, and believe that many—that any of them would thus suffer, and not even wish them a better inheritance? Much as the cruel dogma of endless hell torments may have chilled the inborn affections of your own soul, I do not believe you can do it. The spontaneous feelings of your human heart would ask for better things. How then are you conformed to the will of God?

Let me entreat you now to examine this subject with all the candor you can bring to the investigation. What do you expect to gain by opposing the doctrine of Universal grace; so clear-

ly, so plainly taught in the Bible? Why will you not surrender to the truth of heaven? Is the doctrine of John Calvin more congenial to your feelings than the doctrine of Jesus of Nazareth? If not, why preach the former and oppose the latter? But this you certainly do, when you teach the doctrine of endless misery.

It has been my aim not to misrepresent you in the foregoing remarks; but if I have unfortunately done so in any respect, I shall be obliged to you if you will correct me. Gladly should I hail the opportunity of being instrumental in convincing you of your error, and of relieving you from the oppression of a false system, which clothes your countenance in gloom. And I should rejoice in the privilege of pointing you and your church, to the Lamb of God who taketh away the sin of the world!

But if I am in an error, you shield yourself behind the breastwork of the pulpit, and denounce me as a heretic, without one effort to convince me that I am wrong. Why are these things so? Affectionately yours, &c.

S. W. FULLER, 269 North 2d-St.
Philad. March 11, 1834.

Original.

DOCTRINES.—NO. 4.

Be not carried about with divers and strange doctrines. Heb. xiii, 9.

The doctrine of endless misery, which has been the subject of the foregoing numbers, supposes the Deity capable of exercising, and that He does pour out the vials of his wrath and indignation on some of the creatures whom He has made. By wrath, fury, vengeance and anger, is understood those passions and dispositions garnered up in the Divine mind that are 'to beat in an eternal storm upon the devoted heads of the finally impenitent.' Do any stand in awe of the wrath and fury of a man, or a combination of men, their fears assume their degree from a consideration of the power and nature of the being who is under the control of these passions. Hence they who fear human indignation and anger, feel that these passions are limited to the narrow span of mortal existence; but while they tremble under an apprehension of *Jehovah's* wrath, the thoughts of an eternal, unending and unmitigated tempest of fury drives them to despair. We do not say that this is generally the case, but the groanings and cries, the sighs and lamentations, which are so frequently heard in seasons of religious excitement, go to prove that there are many who suppose the God of the universe is moved with wrath, indignation, revenge and fury, in the strict and literal sense of these terms. Many understand by the *wrath* of the Almighty, when they hear it from the sacred desk, His inexorable purpose to inflict ceaseless torments upon the wicked in hell, and His infinite and unreconcilable indignation towards some of His creatures; and strange to tell, they who thus preach, wish to be so understood.

I have hitherto quoted the remarks of the learned Dr. McKnight on this subject, and I beg leave to refer the reader to the following, from the same author:—"They injure the Hebrews who affirm that they believed the Deity to have a body consisting of members of the like form and use with the members of the human body, because in their sacred writings the eyes, the ears, the hands and the feet of God are spoken of.—They also, injure the Hebrews, who affirm that they believed the Deity subject to human infirmity, because it is said that 'God rested,' 'smelled a sweet savour,' 'I (the Lord) will go down and see,' 'the Lord awaked, as one out of sleep,' &c. If from these passages we infer that the ancient Hebrews believed the Deity to have a body of the same form with the human body, we must conclude that they believed the Deity to be a tree with spreading branches and leaves,

which afforded an agreeable shade, and a great *fowl*, with feathers and wings, and even a *rock*, because He is so called. See Deut. xxxii, 15. Ps. xviii, 31. These and the like expressions, (says the Dr.) such as the wrath, jealousy, anger, &c. of God, are highly metaphorical, and imply nothing more, but that in the Divine mind and conduct there is something analogous to, and resembling the sensible objects, and the human affections on which these metaphorical expressions are founded."

From these observations, and from various passages of scripture, I conclude that it is an error to ascribe to the Divine Being those passions which war against the soul of man, and which in a future number I shall show are opposed to the commands of the Most High. When it is said in the scriptures 'the Lord rested,' we understand by it that He completed his purpose in creating the heavens and the earth. When He is called a 'refuge,' a 'tower,' a 'rock,' &c. we conceive by these metaphors that His goodness and grace may be depended on, that we may trust to Him as our refuge and our defence. So when we read of His wrath, anger, vengeance, &c. the metaphorical sense is to be preserved, and by these words we understand the righteous judgments of the Almighty, and the chastisements of His paternal hand. When it is said 'the Lord reserveth wrath for his enemies,' and that 'His wrath is revealed against all unrighteousness,' and 'the Lord revengeth,' &c. we are not to understand that the Deity is exercised by that species of hatred and malignity attendant on revenge, anger, &c. in the ordinary acceptance of these words. As Dr. McKnight justly remarks, we might as well contend that the Deity is a real 'rock,' and that He has real 'wings and feathers.' Besides, it would be impossible to reconcile such a notion with the Bible declarations, 'God is love,' 'His goodness endureth continually,' &c.

What good and affectionate father is there who would not consider himself injured by the person who should publish him as a furious, revengeful and indignant man? How much greater is the indignity offered to the immaculate God to represent Him as indulging those groveling passions, which good men revolt at, and which debase humanity? If by God's wrath, anger, &c. we understand the dealings of His justice and providence, the punishment of an All wise and merciful Father, we shall not array one passage of scripture against another, for 'wrath' in this sense may be compatible with love. But on the other hand admitting the notion to be true, that the lightnings of Almighty vengeance and anger are to gleam eternally amid the 'outer darkness' of hell, and we represent the Almighty as a changeable being, whose nature instead of being 'love,' is a compound of love, hatred, jealousy and revenge. 'Try the spirits.'

B. B. H.

[COMMUNICATION.]

PHILAD. UNIVERSALIST INSTITUTE.

"SIR—You are respectfully requested to attend a meeting, to be held at the Adelphi Hall, South Fifth st., on Thursday evening next, 13th inst., at 7 1-2 o'clock.

"The object of the meeting will be to adopt measures for the formation of a Society of Young Men, for the purpose of extending among themselves, a more perfect knowledge of the principles of the doctrine of Universal Blessedness in Christ, and rendering themselves more thoroughly acquainted with all the reasonable arguments in its favor.

"If you coincide with these views, your attendance is earnestly requested. JOHN PERRY.
Philadelphia, March 11, 1834."

In pursuance of the foregoing notice, a respectable number of Young Men, favorable to the objects therein specified, assembled at the Adelphi—when Elijah Dallett, Jr. was called to the Chair, and John H. Gihon, Jr. appointed Secretary.

The objects of the meeting were stated, in

some neat and pertinent remarks from A. C. Thomas and John Perry, when the following Preamble and Resolutions were unanimously adopted:—

Whereas, we consider our moral and intellectual improvement to be of paramount importance; and that it is our imperious duty and inestimable privilege, to cultivate the high and exalted faculties of mind with which we are endowed:—and *Whereas*, Truth, wherever it may be found, is eminently calculated to benefit mankind, we feel it to be our true interest to be zealously affected in its promotion.

And *Whereas*, we believe the Scriptures of the Old and New Testament to contain a true revelation of the will and purposes of our common Parent in Heaven, and that we are in duty bound to accept and cherish whatever principles they teach.

And *Whereas*, we conscientiously believe the doctrine of the final reconciliation of all things to be revealed in the Holy Scriptures—the only one that accords with the Divine Nature, which is love, and the only one calculated to promote the lasting happiness of mankind. Therefore

Resolved, That we agree to form ourselves into a Society for the purpose of informing ourselves thoroughly upon this important subject, and to acquaint ourselves with every argument in its favor.

Resolved, That this society be called the YOUNG MEN'S UNIVERSALIST INSTITUTE.

Resolved, That a committee of three be appointed to draft a Constitution, and present the same at our next meeting.

[The following persons were named and approved as said committee:—Abel C. Thomas, John Perry, and John H. Gihon, Jr.]

Resolved, That the proceedings of this meeting be published.

Resolved, That we adjourn to meet at this place, on Thursday evening next, (20th inst.) at 7 1-2 o'clock precisely.

ELIJAH DALETTE, Jr. Chairman.

JOHN H. GIHON, Jr. Secretary.

Editorial.

UNIVERSALIST HISTORICAL SOCIETY.

The formation of a Society under this title has lately been suggested; and we embrace the present opportunity to express our approbation of it.

As a matter of interest or curiosity it is of importance to every man to be somewhat acquainted with the history of the religious denomination to which he happens to belong. There is indeed a variety of ways in which such knowledge is not only interesting, but useful. These remarks apply to every denomination, but to Universalists, we believe, with peculiar force. No Christians have so great cause for strong attachment to their sect as ourselves—few greater reason to study the history of their predecessors, or to make themselves familiar with their present circumstances of prosperity.

A Universalist Historical Society would, we conceive, be found very serviceable to our general cause. It should, we suppose, present to itself several objects, all more or less intimately connected with our welfare and prosperity. And,

1. It should collect and preserve all the historical facts relative to our denomination, or faith, whether in ancient or modern times, which might come within its reach. This object would by no means imply that the authors of the 'Ancient and Modern Histories of Universalism,' were unfaithful in the execution of their respective works. But while we acknowledge with great pleasure the extensive research of these brethren, we are induced to think that more laborers in the wide field of inquiry, might discover other facts both of interest and importance to the denomination.

2. The Society would also employ itself in annually collecting the statistics of the denomination in the United States, and other such facts and notices as would be interesting now, or valuable hereafter. Events of the present time will soon be among the subjects of history. And we mistake if future generations do not look back upon them with some degree of interest.

3. It would likewise be an object of the Society to open a correspondence with our brethren of the like precious faith on the other side of the Atlantic. We are informed that there are many, very many Universalists in Europe. In Germany a great majority of the most learned and influential men are of this faith. It would be for our mutual gratification and encouragement, to enjoy a medium of communication with them, and we hope it would likewise tend in no slight degree to excite us to emulation in the cause of Biblical criticism and interpretation.

It might also be thought advisable for the Society to collect all the books on the subject of Universalism, which could be obtained, and perhaps to solicit of authors and publishers in our order, a copy of whatever they should bring to light. It might likewise publish an annual report of its researches, of the state and progress of the denomination in America, and of the information received from Europe.

We would propose that a Universalist Historical Society be organized at the next session of the General Convention to be holden at Albany in the Autumn of the present year, and that hereafter it annually meet at the same place and time with that body. Convinced that the proposed Society might render itself highly useful, we recommend it to the consideration of our brethren in different parts of the United States, and respectfully invite them to express their opinion of it. S.

CONVENTION HYMNS.

A book was recently put into my hands, entitled, "Evangelical Psalms, Hymns, and Spiritual songs, selected from various authors, and published by a Committee of the convention of the Churches, believing in the *Restitution of all men*, met in Philadelphia, May 25, 1791." This Hymn Book was long used by the Universalists of Philadelphia, and I am surprised that its existence has hitherto been generally unknown. Most of the hymns are admirable, and though professedly *selected*, many of them, I apprehend, had not previously appeared in print. Hymn 21 of Streeter's Collection, is numbered 103 in the Collection before me. The writer was ARTIS SLAGRAVE, a Universalist Preacher of that generation, resident in the vicinity of Philadelphia. The following Hymns are by the same writer.

Meeting of the Convention.

Now we are met from different parts,
May heavenly love inspire our hearts;
May all we do be done in love,
Like those who meet to praise above.

May this a striking emblem be,
Of that great meeting all shall see,
Where heavenly love tunes ev'ry chord,
In loud hosannas to the Lord.

Be with us, Jesus, while we stay,
And guide us when we praise or pray;
In all we do, may we proclaim
The praise and glory of thy name.

Parting of the Convention.

Dear Lord! we now must part;
A parting blessing give;
With thy rich love fill ev'ry heart,
That we in love may live.

And though we're far away,
May we united be,
And for each other daily pray,
That we may live in thee.

All glory to the Lamb,
May we forever sing;

And bid farewell, while we proclaim
Hosannas to our King.

We purpose making use of these hymns at the ensuing session of the Pennsylvania Convention.—The reflection that they were sung *forty-three years* ago, at a Universalist Convention, by our departed fathers in Israel, will give to them a sweetness which all the embellishments of poetical art could not infuse into any other lines. A. C. T.

THE QUESTIONS AND ANSWERS.

I have for several weeks had in my possession the Answers to the "213 Questions without Answers," furnished by a respectable clergyman of the Methodist Episcopal Church. I have not found leisure, hitherto, to attend to them. This morning (Tuesday, 18th) I shall commence writing such comments on the Answers referred to as may be thought necessary or proper. We expect to commence the publication of the whole matter in our next number. A. C. T.

☞ We tender our unfeigned thanks to numerous friends both in the two cities of publication, and the country, for their active aid, and the liberal accessions thereby to the list of the "*Messenger and Universalist*," which we have been more especially gratified with for a few weeks past. Our only pledge in return can be, that our utmost exertions shall be directed to the single purpose of rendering the paper worthy of the interest exhibited towards it by them.

With many of the names of subscribers now coming in, we receive no special directions when to commence. In these cases, we send from the commencement of the Discussion now in progress in our columns, (No. 15,) presuming each individual will be anxious to have that entire. We commenced an extra edition with that No. and can still furnish from that time. Individuals, however, desirous of possessing it, had better make early application, as from present appearances the edition will not last long; and should it run out before the numbers are too far advanced, it might be of importance to reprint them. P.

RONDOUT AND POUGHKEEPSIE.

A letter from Br. J. Gregory informs us that unavoidable circumstances require him to extend his appointment at Rondout to the *second* Sabbath in April. His appointment at Poughkeepsie is deferred for future notice. A letter will meet him at Troy, explaining the reason.

ANOTHER DISCUSSION.

We learn by the last Anchor that another religious Discussion was to take place last Wednesday, in Pittstown, between Br. C. F. Le Fevre, and Rev. Mr. Daton, (Methodist.)

☞ An interesting Letter, from Br. S. W. Fuller, of the Callowhill-st. Church, to Rev. J. Patterson, will be found commencing on the first page. Mr. P. will of course have the opportunity of replying through the same medium.

☞ The proceedings of a meeting of Young Men for forming the "Philadelphia Universalist Institute," will be found in the present paper. Cannot our Young Men in New-York "go and do likewise?"

We had in type for this No. Br. S. R. Smith's Statistics of the denomination for the last half of 1833, but they are crowded by.

FOR THE MESSENGER AND UNIVERSALIST.
THE MISCELLANY.

MESSRS. EDITORS—I have been for some time cogitating in what way I might render myself useful to your Messenger and the cause of knowledge and virtue; and have finally concluded that as I have some little reading it might be acceptable to you to receive a series of selections from my stock of "penciled passages," under the above caption. Should your columns not be filled with better matter I will endeavor to furnish you an article of very moderate length weekly. The series will be *miscellaneous*.—Sometimes I may give an explanation, at others, an illustration, of Scripture. Sometimes an article on morals, at others on health. Indeed my series will be as various as has been my reading. But without being able to tell in a few words what it shall be, I think I may promise what it shall *not* be. It shall contain nothing unfriendly to "good morals or good manners," and I hope may possess such excellencies as shall render it not only interesting but useful to your numerous readers.

I begin with the following article from Buck's Theological Dictionary. It contains sentiments no less just, than their expression is energetic and beautiful. May I commend it to a careful, and even repeated perusal. Those professedly *liberal* may profit by it, and those who are bigotted certainly need to become acquainted with the nature of what they so little understand, but greatly dread, *genuine liberality of sentiment*.

R.

THE MISCELLANY.—No. I.
Liberality of Sentiment.

Liberality of sentiment, [is] a generous disposition a man feels towards another who is of a different opinion from himself; or, as one defines it, "that generous expansion of mind which enables it to look beyond all petty distinctions of party and system, and, in the estimate of men and things, to rise superior to narrow prejudices." As liberality of sentiment is often a cover for error and scepticism on the one hand, and as it is too little attended to by the ignorant and bigotted on the other, we shall here lay before our readers a view of it by a masterly writer. "A man of liberal sentiments must be distinguished from him who hath *no religious sentiments at all*. He is one who hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own.

"He must be distinguished also from that tame undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another.

"Now a generous believer of the Christian religion is one who will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will he apply to make his sentiments receivable; and no living thing will be less happy for his being a Christian. He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

"There are, among a multitude of arguments to enforce such a disposition, the following worthy of our attention.

"First, We should exercise liberality in union with sentiment, because of the different *capacities, advantages, and tasks* of mankind. Religion employs the *capacities* of mankind, just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another dull. The judgment of one is elastic; of another feeble, a damaged spring. The memory of one is retentive; that of another is treacherous

as the wind. The passions of this man are lofty, vigorous, rapid; those of that man crawl, and hum, and buzz, and, when on wing, sail only round the circumference of a tulip. Is it conceivable that capability, so different in every thing else, should be all alike in religion?—The *advantages* of mankind differ. How should he who hath no parents, no books, no tutor, no companions, equal him whom Providence hath gratified with them all; who, when he looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this information I acquired of my tutor, that was a present of my father: a friend gave me this branch of knowledge, an acquaintance bequeathed me that? The *tasks* of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men, and if we have not Cæsars in the state, and Pauls in the church, it is because neither church nor state are in the circumstances in which they were in the days of those great men. Push a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts beyond himself. The world is a fine school of instruction. Poverty, sickness, pain, loss of children, treachery of friends, malice of enemies, and a thousand other things, drive the man of sentiment to his Bible, and, so to speak, bring him home to a repast with his benefactor, God. Is it conceivable, that he, whose young and tender heart is yet unpractised in trials of this kind, can have ascertained and tasted so many religious truths as the sufferer has?

"We should believe the Christian religion with liberality, in the second place, because *every part of the Christian religion inculcates generosity*. Christianity gives us a character of God; but, my God! what a character does it give! God is Love. Christianity teaches the doctrine of Providence; but what a providence!—*Upon whom doth not its light arise?* Is there an animalcule so little, or a wretch so folorn, as to be forsaken and forgotten of his God! Christianity teaches the doctrine of redemption; but the redemption of whom?—of all tongues, kindred, nations, and people; of the infant of a span, and the sinner of a hundred years old; a redemption generous in its principle, generous in its price, generous in its effects; fixed sentiments of divine munificence, and revealed with a liberality for which we have no name.—In a word, the illiberal Christian always acts contrary to the spirit of his religion: the liberal man alone thoroughly understands it.

"Thirdly, We should be liberal because no other spirit is *exemplified* in the infallible guides whom we profess to follow. I set one Paul against a whole army of uninspired men; "Some preach Christ of good-will, and some of envy and strife. What then? Christ is preached; and I therein do rejoice, yea, and will rejoice. One eateth all things, another eateth herbs; but why dost thou judge thy brother? We shall all stand before the judgment-seat of Christ." We often inquire, What was the doctrine of Christ, and what was the practice of Christ; suppose we were to institute a third question, Of what *temper* was Christ?

"Once more: We should be liberal as well as orthodox, because truth, especially the truths of Christianity, *do not want any support* from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little while on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow! his life is in danger; I forgive his bellowing and his rage.—But the Christian religion,—is that in danger? and what human efforts can render that true which is false, that odious which is lovely?—

Christianity is in no danger, and therefore it gives its professors life and breath, and all things, except a power of injuring others.

"In fine, liberality in the profession of religion is a *wise and innocent policy*. The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others, and gains improvement by all. It is a Persian proverb, *A liberal hand is better than a strong arm*. The dignity of Christianity is better supported by acts of liberality than by accuracy of reasoning; but when both go together, when a man of sentiment can clearly state and ably defend his religious principles, and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree."

RETROSPECTIONS.

Mr. Flint, in one of the numbers of the Knickerbocker, gives an interesting account of an interview he had recently with the remnant of his College Class, at the house of his friend, Chief Justice S., in Boston. Upwards of thirty years had elapsed since some of them had met. "In that long interval," says Mr. Flint, "the king of the scythe and hour glass had scathed our number with a deadlier mortality than the issue of the severest battle—Some of the survivors were in distant climes, and most of them widely severed from each other." "How changed," he adds "from the union of the chapel and the recitation room, where we were altogether in the frolic freshness and sanguine inexperience of boyhood, before as yet a single passage of life had been disenchanted."

With the same feelings did we take up, and with almost the same exclamation the other day put down, a text-book we used at college; on one of the blank leaves of which we had formerly, in an idle moment, scribbled the names of our class-mates. There was the roll, the different names bringing to mind the images and the characters of those with whom we passed some of the happiest hours of our existence—calling up the long treasured "frolics and witticisms, the reckless cheeriness of heart, the plans and dreams of youth;" but the pleasant companions themselves—the friends of our youth—where are they? and alas! to us, echo answers, where are they? Though but a few brief years have elapsed since that list was written, how many of these "brave young hearts" have been stricken down by the hand of death. Several we know. And these, too, the gayest of the gay—high-souled, spirited—then full of life and health. Little did we think ever to mourn over their loss. And how many of those who still live are scattered over this broad expanse of country, and how various their occupations and pursuits! Most of them, by far the greatest part, placed in situations which probably will prevent us from ever seeing them again.

Reflections, such as these, will steal on the mind, in spite of the progress of time, and the changes of circumstances. They often come up unbidden, like perturbed spirits; but unlike these, they never appear to frighten the imagination or disturb the feelings. "The memory of joys that are past is mournful but pleasant to the soul." It brings that soothing melancholy, which has in it as much of sweetness as of bitterness. We would not, if we could, divest ourselves of what seems to us so natural and so reasonable. And if these few lines should meet the eyes of any of the survivors of that little band whose hey day of life was passed so pleasantly together, may it awaken in them the same thoughts and feelings—thoughts of youthful friendship, and feelings of unalterable attachment—which now fill the breast of him who pens them.—*Alexandria Gazette*.

MESSENGER & UNIVERSALIST.

SATURDAY, MARCH 22, 1834.

☞ A lecture may be expected at the Callowhill St. Universalist church every Wednesday evening commencing at 7 o'clock.

THE ORCHARD-ST. CHURCH.

We have especial pleasure in announcing to our friends in the city and country, that the 'Second Universalist Society' have just closed the *purchase* of the Orchard-st. Church. The congregation have occupied this house thus far, *on lease*. Last season negotiations were entered into by the Society for it, but owing to some difficulty in regard to a previous sale, it had to be re-sold, before a title could be given.

We cannot but congratulate the Society, the friends at large in the city, and those abroad, who have looked to New-York with ardent expectation, on the result of the last few years' experiment here—for an experiment it emphatically has been.

Two years ago this spring, Br. Sawyer took a *lease* of the Orchard-st. Church in his own name, for two years. The Grand-street congregation immediately removed there. Some alterations in the old Society being deemed advisable, last spring it was re-organized under the name of the 'Second Universalist Society of the city of New-York.' Their success may be inferred from the result of a year. The house is now their own. They have a *home*—'an abiding place' here. They have reason to joy and rejoice greatly, and we are confident that a lasting expression of gratitude will follow the few hardy friends who gathered around Br. Sawyer on his first arrival in this city, four years ago, and that the zeal and perseverance manifested by him in stepping forward as he did, when with all but a few, there was nought but doubt and hesitation, will be deeply cherished in the breasts of many when the peculiar interest in our present success has passed away and is forgotten.

The prospects of our cause in this city may at this time be regarded flattering in the extreme. Unexampled success has attended the efforts in the Orchard st. Society. They have now a congregation, less than some it is true in numbers, for the house is not large, but but behind none in the city, in point of respectability. Next Sabbath, (to-morrow,) Br. Le Fevre, late of Troy, is expected to commence his pastoral labors with the Third Society, now worshipping in Sixth Avenue, foot of Amity-st. The house which this Society, (only organized last spring) now occupies, is already much too small for the congregation which assembles there, or would assemble, could they be accommodated. For some time past it has been much crowded. In the evening particularly, hundreds have many times had to go away who could not get in. The Society will undoubtedly make arrangements in the course of this season, for building or buying a spacious house.—There is ability in the Society to do it, and if we can judge of present appearances, there is also abundant zeal and perseverance to accomplish it.

We have till now forbore speaking in too confident terms of prospects here. Such had been the state of things that we hardly dared trust our own senses. We were desirous of presenting some tangible some definite evidence of the improvement which we flattered ourselves was silently working its way. Will not the present situation of things justify us in rejoicing with a *measure* of joy, though it may not be *unspeakable*? May we not reasonably indulge in a prospective glance at the state of our denomination in this region? The spirit of investigation is abroad, and no power on earth can stay its progress? Brethren, take courage, for your redemption draweth nigh!

THEOLOGICAL DISCUSSION.

[From the Philadelphian of March 13]

To Mr. Abel C. Thomas.—Letter 4.

Philadelphia, March 7th, 1834.

Dear Sir—The pages of the Bible are so replete with the doctrine, that some of our race die in their iniquities, and are punished in the future state of being, that in my former letters I have cited passages not because I judged them to be the most conclusive, but because providentially my eye was turned upon them at the opening of the book.

Frequently the simple quotation of Scripture, if it be understood in its plain and obvious meaning, is 'sufficient proof of a position;' and commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration. For instance, these propositions, 'there is one God, and one Mediator between God and man'—and 'and these shall go away into everlasting punishment,' are so simple and conclusive, that none but an Atheist will require elucidation to satisfy him that the Bible asserts the being of one God: none but a Romanist will need criticism to show that there is no other Mediator than the Lord Jesus Christ; and none but a Universalist will demand comment to establish the doctrine of the everlasting punishment of the wicked.

That there are many texts of Scripture which require reference to the context, and sometimes to the original language in which they were written, that we may ascertain their meaning, is readily granted. Especially has 'our beloved brother Paul' also, according to the wisdom given unto him—written unto you—some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction; not only in *time*, as you admit, but during *everlasting ages*.

That the *kingdom of God* sometimes denotes the church in the world, consisting of all professors of the true religion together with their children, is true; but it also signifies that domain of God in glory which is called heaven. Now if none can enter the kingdom of God in the world without being born of the Spirit, surely none can enter the *dome of the king* in glory without first having experienced a spiritual renovation.

There was a just man who *perished in his righteousness*, from the steamboat William Penn, the other day; and *the righteous perish* daily, from the earth, when they die; but surely Christ did not intend, that 'whosoever believeth in him should not *perish*' from a steamboat, or from the face of the earth.—Believers as well as unbelievers *perish from the earth* by heat, cold, fire, water, and all the procuring causes of the dissolution of soul and body. To *perish*, therefore, does not in every instance signify to suffer endless punishment; but when one is threatened with *perdition* as an evil the very opposite of everlasting life, that *perishing* does mean nothing else but everlasting death.

Paul speaks of the *dying* of the just man which is his *perishing* from the earth, as *falling asleep* in Christ—and says, that if there be no resurrection, 'then they also which are fallen asleep in Christ are *perished*.' 1 Cor. xv. 18. Now if to *perish* means nothing more than *dying*, then you would make Paul say, that if there is no resurrection, they who have fallen asleep, *i. e.* died in Christ, have *died*! Paul was not wont thus to trifle by repeating truisms. He speaks of a *perdition* that might succeed natural death.

When Christ foretold, that he should die, that believers should not *perish*, he referred we think, to the 'perdition of ungodly men,' (2 Peter iii, 7,) which is to succeed 'the day of judgment;' and which will fulfil the predictions of Scripture, that 'the hypocrite's hope shall perish;' (Job viii, 13,) that the *desire* of the wicked shall perish, while the righteous shall be in everlasting remembrance; (Ps. cxli, 6, 10,) that he who speaketh lies shall perish; (Prov. xix, 9,) and that many other persons 'shall utterly perish in their own corruption.' Now if the *perishing* here denounced, means nothing but natural death, then the righteous and the wicked, and all mankind alike are to *perish in corruption*, and to experience the perdition of their *hopes and expectations*.

That the *everlasting life* which believers shall experience in a 'future immortal existence,' is begun in this world, and that every actual believer now *hath it*, is a glorious truth. All who have believed, and they alone, have 'passed from death unto life;' and to *know* God and Jesus Christ aright, not only

secures, but so far as *spiritually knowing* is concerned, is a part, an incipient portion, of life everlasting. Because, however, *believers* have the promise and experience of everlasting life, begun here, and to be perpetuated forever in a future state of existence, it does not follow that *they who believe not* have eternal life at all. Nor is it true, that everlasting life is confined to the present world, because all believers have it here. On the other hand, the very words teach as clearly as language can speak, that the holy, spiritual living commenced in this world, shall be continued so long as the immortal subjects of it shall endure.

The power of working miracles did follow many that *believed the gospel* in the first age of the Christian Church; but the Savior never promised that all believers, who shall escape damnation should be thus endowed. If he had said, 'these signs shall always follow every one who believeth,' your mode of explaining away the declaration, 'he that believeth not shall be damned,' would have been useless.

If the destroying of him who hardeneth his neck, means nothing but 'that death was inevitable,' then we may read Proverbs xxix, i, in this manner, 'he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy; and all other persons shall be destroyed likewise; but perhaps not suddenly;' for all, of every name and character, the best and the worst, will find that *death is inevitable*. This mode of explaining Scripture would make every threatening and denunciation of evil lose its force, because it would then bear equally against *all men who must die*. Such a result, no doubt, many desire; for thus the law would lose all its penal sanctions, and the righteous and the wicked would be both equally saved and damned together.

God is *able*, popularly speaking, it is true, to do many things which he will never do; but when he exhorted his *disciples* to fear him, which is able to destroy both soul and body in hell, we must think, that the destruction did not mean merely natural death; and that other people who are not his *disciples* have quite as much reason as they to fear the same doom; especially when he in pursuing his discourse said, 'WHOSOEVER, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But WHOSOEVER shall deny me before men, him will I also deny before my Father which is in heaven' Matt. x, 32, 33. To be denied, disowned, and rejected of Christ before his Father in heaven, as not worthy of him, nor of his society, is a constituent part of the endless punishment which is elsewhere called the damnation of hell. Can you think, sir, that it would consist with universal salvation for Christ to disown or deny any one, before his Father and his angels, saying, as he has said he will to the unwise virgins, 'I know you not!' Matt. xxv, 12.

The world is in some sense Christ's kingdom; and so is the Church in the world; and out of *either of these kingdoms of God*, the tares may be gathered to be burned. Their having been in the visible kingdom of God, without serving him in conformity with their opportunities, will render the flames of the furnace into which they shall be cast more intense.—You say, 'Be it noticed also, that whatever is *destroyed* ceases to exist, and of course ceases to suffer or enjoy.' How can this agree with your doctrine of the final holiness and happiness of all mankind in a future state? That which *ceases to exist*, has no existence any where; and of course, when the Lord 'having saved the people out of the land of Egypt afterward *destroyed* them that believed not,' (Jude 5) they ceased to exist; they were annihilated; and yet agreeably to your teaching they were made finally holy and happy. If this is true, then your final state of blessedness is affirmed of that which is not; and your heaven must be a non-entity.

The passages which you have cited or may cite to prove that all mankind shall experience final and everlasting reconciliation to God in a state of holy happiness, I propose to consider in some future letter. At present, I shall be content with remarking, that when the Sacred Scriptures are correctly translated and interpreted no passage can contradict any other passage; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make two seemingly opposite passages agree in sentiment, it is manifest, that we mistranslate, or misinterpret, or misunderstand either one or both of them. The system of divine revelation, whether by the constitution of the human

mind, divine providence or the written oracles of the Most High is one grand, harmonious whole.

In further proof of the punishment of some sinners after the present life, I refer you to a few additional portions of the Bible. Of Christ it was said by Moses, 'every soul which will not hear that prophet, shall be destroyed from among the people.' Acts iii, 23. If this meant natural death, then all who hear and all who hear not, that Prophet, die, and are destroyed without distinction. If a violent death, or death by famine, or pestilence, was threatened, all who heard not that prophet were not thus destroyed either from the Hebrew Church, or from the earth.

When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever.' Ps xcii, 7. If you say that this destruction refers wholly to this life, then the wicked and righteous fare alike; while the text evidently was intended to show, that when it shall be *well* with the latter, it shall be *ill* with the former. Such attempts to prove, that being *destroyed forever* is nothing more than the natural death appointed for all men, I fear will come under the condemnation of Malachi ii, 17, in which place it is written, 'Ye have wearied the Lord with your words. Yet ye say, wherein have we wearied him? When ye say, every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, where is the God of judgment?' If there are, or ever have been people on earth to whom these words are applicable, I mean no personal disrespect when I say, they must be to those who deny any future judgment and perdition of ungodly men. 'Yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; [or rather, *the just by faith shall live*,] but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' Heb. x, 37-39. Here *perdition* is contrasted with the *saving of the soul*; and evidently means the *not saving* or the *loss of it*; concerning which the Savior has asked, 'What shall it profit a man if he gain the whole world and lose his own soul?'

To you and all our readers, I would say, 'Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.' Matt. vii, 13, 14.

Remembering 'that it is as far from your house to mine, as from mine to yours,' I continue yours, with the best wishes,

EZRA STILES ELY.

To Mr. E. S. Ely.—Letter 4.

Philadelphia, March 15, 1834.

Dear Sir—There can be no doubt that, in some cases, the quotation of Scripture, 'if it be understood in its plain and obvious meaning,' is sufficient proof of a position. But in the discussion of the all-important question before us, something more than the simple citation of the written testimony will be required. We may multiply quotations from the Bible—but if we make no attempt to show their bearing on the matter in hand, our labor will be in vain; and we would respectively be justified, in the light of all equitable rules of argumentation, were we severally to refrain from offering a word of comment on the passages so quoted.

The second paragraph of your letter, is, in my judgment, very exceptionable. Suppose that, in my previous communication, I had written as follows: "These propositions,—there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all men to be testified in due time," and 'It pleased the Father by him to reconcile all things to himself'—are so simple and conclusive, that none but an Atheist will require elucidation to satisfy him that the Bible asserts the being of one God; none but a Trinitarian will need criticism to show that God is *indivisible one*, and Jesus Christ *a man*; and none but a Partialist will demand comment to establish the reconciliation of all things." If I had penned a paragraph like the foregoing, you would most probably have proceeded to inform me, that Trinitarians believe God to be essentially *one*; that in their view Jesus Christ was both God and man; by hypostatical union; and that they do not suppose the reconciliation of all things to contradict the everlasting punishment of the wicked. And you would have closed the merited rebuke, by cautioning

me against using language which might be retorted.

Now be it remembered, that Universalists most sincerely believe all that the Bible says about everlasting punishment. We have ever held, (and I am happy in being enabled to adopt your own language,) 'that when the Sacred Scriptures are correctly translated and interpreted, no passage can contradict any other passage; for the revelation of God to man must be consistent with itself. No one truth can ever be contravened by any other truth. So long, therefore, as we do not make too seemingly opponent passages agree in sentiment, it is manifest that we mistranslate, or misinterpret, or misunderstand either one or both of them. The system of Divine Revelation, whether by the constitution of the human mind, Divine providence, or the written oracles of the Most High, is one grand harmonious whole.'

There is another item in your second paragraph, which demands a passing notice. You say, that "commentary and criticism are needful to those alone who wish to believe a different doctrine from that taught by the Holy Spirit of inspiration."—From the connexion in which this sentence occurs, the intimation is obvious, that in your opinion, the Atheist, the Romanist, and the Universalist, are equally desirous to 'believe a different doctrine from that taught' in the Bible. If there was either argument or propriety in such imputations, no good reason could be assigned why either of us should not resort to them. Why should you class the Universalist with the Atheist and the Romanist? I might with equal propriety and civility, class the Presbyterian with the Pantheist and the Mormonite. But what argument would this procedure furnish? Nothing farther, than that I was willing to disregard the injunctions of the charity that thinketh no evil, in order to perpetuate the prejudices of sectarianism.

I do respectfully assure you, that Universalists have no desire to 'believe a different doctrine from that taught by the Holy Spirit of inspiration.' We solemnly believe that the Holy Scriptures most unequivocally teach the doctrine of the final reconciliation of all things. Nothing that we can imagine would be more desirable, and for nothing better do we wish. And if we feel disposed to consult 'commentary and criticism,' in elucidation of the truth of heaven, we must consult the works of *your own* commentators and critics. You do not suppose that they desired to believe what the Holy Spirit had not revealed—nor can you, with any plausibility, charge the Universalist with such a desire, when the energies of his mind are devoted to an examination of the word of God; and when he calls to his aid the commentaries and criticisms of Lightfoot, Pearce, Whitby, Horne, Macknight, and others, whose piety will not be called in question.

You readily grant, that 'there are many texts of Scripture which require reference to the context, and sometimes to the original language in which they were written, that we may ascertain their meaning.' Then why find fault with me for consulting the connexion of the passages by you cited in a former letter? Will you allege that it is because those passages, 'in their plain and obvious meaning,' teach the doctrine of endless punishment? Give me leave to state that, in relation to many of the passages you have quoted, the best *orthodox* critics and commentators the world has ever produced, are decidedly against you. But aside from all this, I remark, that with the exception of some of the purposely disconnected writings of Solomon every portion of the Bible should be considered with especial reference to the connexion in which it stands.

In quoting part of a sentence in Matt. xxv, 'these shall go away into everlasting punishment,' you intimate that this declaration, 'if it be understood in its plain and obvious meaning,' is sufficient proof of endless punishment. It may be sufficient proof to convince *your own* mind—but you are not writing to convince *yourself*, nor indeed to convince any one who is already convinced. In order to convince me and the thousands of Universalists who read our letters, you should have proceeded to show *when* and *where* the judgment spoken of in Matt. xxiv and xxv was to take place; and you should also have brought into view the circumstances by which the discourse commencing Matt. xxiv, 4, was elicited. I hope you will attend to this suggestion.

Speaking of those who wrest the Scriptures 'unto their own destruction,' you remark, 'not only in

time, as you admit, but during *everlasting ages*.'—Of this you have not furnished a word of proof.

You have not yet attempted to show that the phrase *kingdom of God*, in John iii, 3, 'signifies that domain of God in glory which is called heaven.' On a re-examination of your remarks, you will discover that your *argument* is predicated on your *opinion*. I have never supposed that *any one* can enjoy the beatitude of immortality without 'a spiritual renovation.' You suppose, however, that they who do not enter the Gospel kingdom in *this* world, will be eternally wretched in the next—which remains to be proved.

That 'believers as well as unbelievers perish from the earth by heat, cold, fire, water,' &c. is most true—but I do not find it written that believers thus perish because of their sins. The testimony of our Lord, in Luke xiii, 1, 5, affords some light on this subject. Jesus was told of certain 'Galileans whose blood Pilate had mingled with their sacrifices,' and he took the opportunity to say, 'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all *likewise* [in like manner] *perish*.' Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay; but except ye repent, ye shall all *likewise* *perish*.' If Jesus had intended to teach endless punishment, he surely would not have introduced the cases with especial reference to which he added the solemn warning above noticed. He spake of perishing *likewise*, in case of impenitence—and there he left the matter, without so much as hinting at a retribution in the future world.

It is true, that in John iii, 16, perishing is placed in opposition to the possession of everlasting life—but you have not quoted a single passage in proof that the Scriptures speak of everlasting life in reference to the immortal existence. You say, indeed, that 'the very words teach as clearly as language speak, that the holy, spiritual living commenced in this world, shall be continued so long as the immortal subjects of it shall endure'—but you cannot reasonably expect that I should thence infer the doctrine of endless punishment. If you are correct in this matter, you can easily furnish 'the law and the testimony' as vouchers. I beg of you to adduce the passages in which the phrase in question is supposed to confirm your view of the subject. You admit that the *believer* *HATH* *everlasting life*—but is it thence to be inferred that a part of mankind shall suffer endless punishment?

I think your citation of 1 Cor. xv, 18, was unfortunate for the position you have taken in relation to the meaning of the word *perish*. You think that Paul there 'speaks of a perdition that might succeed natural death.' In this case we ought to read, that *if there be no resurrection*, then they also which are fallen asleep in Christ are *eternally damned*! Surely the premises do not justify this appalling conclusion. In my judgment, Paul intended to say, that if Christ was not risen, there was no ground to hope that even those who had fallen asleep in Christ would ever be raised from the dead.

As to the 'perdition of ungodly men,' 2 Peter, iii, 7, and 'the day of judgment' mentioned in connexion therewith, I may simply remark, that the future reference of the latter phrase remains to be proved. And as to the perishing of the hypocrite's *hope*, Job viii, 13, and of the *desire* of the wicked, Ps. cxii, 6, this does not establish the endless punishment either of the *hypocrite himself*, or of the *wicked*. The additional verses you have cited, in which the word *perish* happens to occur, need not be specially noticed. You might quote scores of equally irrelevant passages.

The connexion of Mark xvi, 16, is very explicit—'These signs shall follow them that believe.' If you confine those signs to the age of miracles, to the same age the particular condemnation spoken of must also be confined.

You have not correctly understood my remarks on Proverbs xxix, 1. And yet I see not how you could have misapprehended my meaning. I quoted Prov. vi, 15, and 2 Chron. xxxvi, 16, 17, (in which passages phraseology similar to the language of the text occurs) in order to show that premature natural death was the declared consequence of iniquity, according to the representation of Solomon. Your remark, that, 'all, of every name and character, the best and the worst, will find that death is inevitable,' has no bearing on the question. To place this mat-

ter in its proper light, we should remember that David and Solomon considered *long life* a blessing attendant on righteousness. 'With *long life* will I satisfy him, and shew him my salvation.' Ps. xci. 16. 'The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth.' Ps. xli. 2. Of wisdom it was said, 'Length of days is in her right hand.' Prov. iii. 16. 'Hear, O my son, and receive my sayings, and the years of thy life shall be many.' Prov. iv. 10. Indeed, the first commandment with promise, had the blessing annexed, 'that thy days may be long in the land.' I might fill a column with similar proofs. Now in opposition to length of days as the promised reward of righteousness, premature death, or destruction from the earth, is spoken of as the consequence of iniquity. Your insinuation that Universalists desire the law to lose its penal sanctions, passes for no more than it is worth.

In relation to what our Savior said about confessing or denying him, it should be noticed, that the object of his discourse, of which that was a constituent part, was to strengthen and encourage his disciples in the performance of the duty assigned them. They were to go forth and preach the Gospel of the kingdom. They would encounter much opposition and persecution—but they were still to be faithful. They were not to be ashamed of or deny their Master. In case they denied him, he would deny them—if they were ashamed of him, he would be ashamed of them. 'Whosoever therefore shall be ashamed of me and my words in this sinful and adulterous generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.' Mark viii. 38. ix. 1. [Compare Matt. xvi. 27, 28. xxiv. 29–34.] These passages are parallel with Matt. x. 32, 33, and fully explain the time when the denial was to take place, and where. It was at that time he would say to the foolish virgins, 'I know you not.' Matt. xxv. 12. I earnestly request you to avoid assuming that the coming of the Son of man, so frequently spoken of by our Lord, is a yet future event. In Matt. x. 23, from which chapter you have quoted two verses about denying or confessing the Master, Jesus said to his disciples, 'When they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.' And then follow the instructions before referred to.

In commenting on my remarks on the parable of the tares, you do not attempt to show that I erred in relation to the time signified by the phrase *end of the world*; and you proceed at once to assume that the *furnace* spoken of is in the immortal state of existence. Prove this point, and I will yield the argument.

When I said, that 'whatever is destroyed ceases to exist, and of course ceases to suffer or enjoy,' I had in view your supposition that the destruction of soul and body belonged to a future state. When the body ceases to exist as such, it ceases as such to suffer or enjoy; and if the spirit as such be destroyed, as a spirit it can neither suffer nor enjoy. When the Lord, 'having saved the people out of the land of Egypt, afterwards destroyed them that believed not,' they were simply destroyed as men in the flesh—they were taken away from the earth—but what has this to do with a future state of existence? If you can prove that they were destroyed in a future state, then I will acknowledge that they were annihilated—and in this event, it would be as foolish in you to assert their endless punishment, as in me to affirm their final holiness and happiness.

These remarks will equally apply to Ps. xcii. 7, which you quote. If you insist that the being *destroyed forever* there spoken of, refers to the future state, you must be understood to teach the *annihilation*, and not the *endless punishment* of the wicked.—I might refer you to Ezek. xiii. 22 with no less impropriety than you can me to Malachi ii. 17.

As to Acts iii. 23, I remark, that Peter must not be misunderstood—to attach a meaning to the language of Moses that Moses never intended to convey. If you are disposed, you may consult Deut. xviii. 15–20. I ask you to quote a single passage from all that was communicated to Moses at Horeb, in which any thing like future punishment is so much as clearly intimated. To destroy a man from among the people, plainly signifies no more than to cut him off from the land of the living. (See Lev. xviii. 29.)

Heb. x. 37–39. That '*perdition*' is here contrast-

ed with the *saving of the soul*, is certainly true; and I freely allow that it "evidently means the *not saving* or the loss of it, concerning which the Savior has asked, 'What shall it profit a man if he gain the whole world and lose his own soul?' The latter quotation is from Mark viii. 36. But do you seriously suppose that the word *soul* here used signifies more than *natural life*? In the verse preceding, precisely the same original word is twice used, and is translated *life* in both cases. So also in Matt. xvi. 25, though in verse 26, as in the text above, it is rendered *soul*. The plain meaning is, 'what shall it profit a man if he gain the whole world and lose his own life? or what shall a man give in exchange for his life?' So PEARCE, CLARKE, and others.

You have cited Matt. vii. 13, 14, without comment. Why is this? I knew that passage was in the Bible before I saw it in your letter. I will acknowledge that you are right and I am wrong, if you will prove, 1st. That the *destruction* there mentioned signifies endless punishment; and 2d. That the *life* there spoken of is the blessedness of immortality.

I regret that you have not deemed it expedient to notice the passages by me cited in my last letter, with the comments thereon, in proof of the final holiness and happiness of all mankind. You promise, however, to attend to them in some future communication—but it appears to me that it would be well for us respectively to finish our work as we proceed. Whatever course you may think proper to pursue, I shall continue, as opportunity presents, to furnish the Divine testimony in proof of the eventual blessedness in Christ of the whole human family.

I Cor. xv. 22, 'For as in Adam all die, even so in Christ shall all be made alive.' By dying in Adam, I understand dying in the mortal constitution of the first man, who was of the earth, earthy—and by being made alive in Christ, I understand a resurrection from the dead in the image of the Lord from heaven.

That the death in Adam is a natural death, you will admit—and that the chapter in which the text occurs, treats of a resurrection into an immortal existence will not be disputed.

The word *all* in the latter clause of the sentence, is co-extensive in signification with the word *all* in the first clause. As many as die in Adam, will be made alive in Christ—for the declaration is, 'even so.'

If it be objected that *all* do not die in Adam, inasmuch as Enoch and Elijah were translated, I reply, 1st. They must have undergone a change equivalent to death; and 2d. They who in no sense die in Adam, if any, will not require a resurrection.

If you say that *believers* only shall be made alive in Christ, I remark, 1st. The text says nothing about believers, but simply that 'as in Adam all die, even so in Christ shall all be made alive.' 2d. If none but believers die in Adam, then none but believers shall be made alive in Christ.

If it be objected, that the text simply states, that all men shall be raised from the dead, I answer, that 'all shall be made alive in Christ.' And 'if any man be in Christ he is a new creature; old things are passed away; behold all things are become new.' 2 Cor. v. 17.

Moreover, Paul says, it is sown in corruption, dishonor, and weakness; it is raised in incorruption, glory and power; it is sown an animal body, it is raised a spiritual body. All have borne the image of the earthy; and all shall bear the image of the heavenly.

If it be objected that Paul says, 'But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming'—I remark that the Apostle adds, 'Then cometh the end, when he shall have delivered up the kingdom to God even the Father: when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. . . . And when ALL THINGS shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL.' Amen. Alleluia!

Remembering, as I do, that it is as far from your house to mine, as from mine to yours—or in other words, that your opinions differ as widely from mine as mine do from yours—I cordially reciprocate your good wishes, and remain,

Respectfully yours,

ABEL C. THOMAS.

For some Editorial articles, see Second and Third pages.

OF THE EXISTENCE OF GOD.

[BY REQUEST.]

Lecture at the Lombard-st. Universalist Church, To-morrow (Sunday) Evening—commencing at half past 7 o'clock *precisely*. Preacher, A. C. T.

SUBSCRIPTIONS FOR THE CHURCH.

The Committee appointed by the *Second Universalist Society* for the purchase or building of a Church, are now actively engaged in soliciting aid to pay for their recent purchase of the Orchard-st. House. A very respectable subscription has already been made. We hope it will go on, and on,—yea, even to the full amount of the purchase, that we may not only have a Church, but have the satisfaction also of reflecting that it is *wholly* paid for. This can be done, and without difficulty, too, if Universalists alone will but say the word. The congregation who assemble there, can do *much*, if each will but do a *little*. And then we feel a confidence that there are many not immediately attached to the congregation, who will cheerfully aid in rearing a temple to the worship of a Deity of unlimited and impartial grace and goodness. Were our city patrons alone to average only \$5 each, with the present subscription it would place the Committee in comparatively easy circumstances.

Brethren, the present is a common effort. Much of our future prosperity as a denomination here, will depend on prompt and energetic measures now. You will not, we are sure, be unmindful of the advantages in prospect before you, nor slow in improving them. We know there is a general complaint of "hard times," but then it is but little the Committee will need from each, only let the effort be general. Let us then entreat, let us urge you to such a course in the case as will enable the Committee to realize their most sanguine expectations, from the promptness and zeal that has heretofore been manifested by you. A subscription paper is lodged at this office, and we respectfully request all who feel any interest in the measure to call, should they be in this vicinity, and contribute their mite. A subscription paper will also be accessible at the church on sabbath next, for such as may be inclined to aid us. P.

Adjourned Meeting.

An Adjourned Meeting of the "*Second Universalist Society*" will be held in the Lecture Room of the Orchard-st. Church, on Monday evening, at 7 o'clock. Every individual throughout the city, friendly to our cause, and interested in the welfare of the Society, is earnestly invited to be present at the Meeting.

W. DURRELL, Chairman.

B. B. HALLOCK, Secretary.

Married.

On the evening of the 12th inst. in New-York city, by Rev. T. J. Sawyer, Mr. CLARK SMITH and Miss ASENATH KENT, both of Boston, Mass.

On the evening of the 16th inst. by the same, Mr. JOHN FREDERICK BLOSS and Mrs. ELIZABETH WATKINS, all of New-York.

Religious Notices.

Br. S. J. Hillyer will preach in Newark, Sunday the 23d; Rahway Monday evening the 24th; Longridge Sunday 30th, and at North-Stamford the same evening; Darien Monday evening 31, and at Rye, Tuesday April 1st.

Br. John Gregory, will preach at Rondout Thursday evening, April 10th, and on Sunday 13th.

Br. R. O. Williams will preach at Sing Sing, Sunday, 23d inst. (to-morrow.)

LINES ON MY MOTHER'S GRAVE.

[From the New-York Mirror.]

There is no sentiment of the human heart more amiable in itself, or more honorable to him who cherishes it, than that of filial love.—“The piety of a child,” says an ancient book, “is sweeter than the incense of Persia, offered to the sun; yea, more delicious than odors wafted from a field of Arabian spices by the western gales.” There is something so peculiarly touching in any unaffected expression of that gratitude with which a dutiful son delights to repay the vast debt a mother’s tenderness has laid him under, that it can scarcely fail to find an answering chord in every human breast. It is but a grateful return for inestimable favors; and while the word of God enjoins it as a duty, making it the subject of the first commandment with promise, the voice of nature confirms the record, and teaches us to abhor the wretch who has been able to stifle in his own bosom the tender emotions to which such a relation naturally gives birth.

“Ingratitude! thou marble-hearted fiend,
More hideous, when thou show’st thee in a child,
Than the sea-monster!”

It is greatly to be regretted that the folly, and waywardness natural to youth, find in the manners and principles of our times so much to encourage and countenance a negligence or contempt of this primary duty. It is much the fashion for the young to think and act for themselves. In this way, the spirit of independence too often becomes a practical error of immense magnitude, by its tendency to chill that filial affection upon which the special blessing of heaven has been pronounced. These reflections have been suggested by the perusal of the following beautiful and pathetic stanzas, from the pen of a young gentleman well known in this community, who has recently been called to pay the last tribute of respect to his best earthly friend—a pious and affectionate mother. Should you deem them worthy of the extensive circulation your columns will give them, I doubt not they will be read with deep interest by many of your subscribers.

G. BROWN.

Oh! who hath stood beside the spot, that holiest spot of earth,
Where sleeps the cold unconscious dust of her who gave him birth,
Nor felt the memory of her love from being’s earliest years,
Come o’er him with subduing power, and melt his soul to tears!

My mother! as I bend beside thy lowly place of rest,
Beneath the drooping willow-boughs whose foliage shades thy breast,
What rushing thoughts of other times across my spirit sweep,
And thrill my bosom’s inmost chords, with anguish keen and deep!

I think of childhood’s halcyon days, its sunny hour’s of glee,
When it was happiness to play around a mother’s knee;
When thy consoling voice could all my transient griefs beguile,
And it was bliss supreme to meet thy kind approving smile.

I think of youth’s enchanted spring, its scenes of feverish joy,
When passion swayed, with restless power, thine ardent wayward boy.
And thy still-watchful tenderness, thy still untiring care,
With precious counsel warned my steps from folly’s latent snare.

I think of manhood’s summer-prime, its aspirations high—
Its cherished hopes—its glorious dreams—its fond idolatry:
And, sad reverse! its sky o’ercast—its prospects veiled in shade—
Its warm and generous feelings chilled—insulted—crush’d—betray’d!

And then I think—(O how the thought can soothe my pensive mind!)
If all the world beside were cold, my mother! thou wert kind;
And thy undying love, through time and change still fondly true;
No selfish feeling e’er alloyed, no diminution knew.
For years of painful absence rolled their shadows o’er my heart,
Yet when I met thee once again—to soon again to part!
Soft in thy languid eye still gleamed affection’s radiance mild,
And from thy lips love’s sweetest tones hailed thy returning child.

Those lips are silent now, with death’s mysterious seal impress;
Those fond emotions are all stifled in deep, undreaming rest;
No wintry storm can ever break the slumber of thy tomb,
Nor summer’s glorious sunshine pierce thy grave’s unlighted gloom!

And I must breathe th’ unheeded sigh that cannot reach thine ear,
And o’er thy chilly couch distil the unavailing tear;
Then turn, perchance, and o’er the world’s wide surface seek in vain
A mother’s love!—that priceless gem, I ne’er shall find again!

Yet, when I think what heavenly peace, what hopes serene and high,
Around thy passing spirit beamed, and lit thy closing eye—
What more than mortal beauty graced thy pale, unbreathing clay,
And what an air of blest repose on its calm features lay.

Oh no! I would not call the back to earth’s ungenial soil,
Again to bear life’s darksome doom—its anguish and its toil:
Forgive, blest shade! my selfish love—I would not drag thee down
From glory’s clime, nor from thy brows tear the angelic crown!

For high above the star-lit dome is thy sublime abode,
Amid th’ adoring hosts that bend before the throne of God!
And in that undecaying house, a mansion bright is thine,
Procured by thy Redeemer’s blood—prepared by hands divine!

Mother, farewell! the evening shades are gathering round my head,
And I must leave thee now to rest with all the quiet dead:
I leave thee but a moment—brief shall this our parting be—
Thy sorrowing son perchance may soon return, to dwell with thee!

Oh! if thy sainted spirit bends from its bright seat above,
To watch o’er those on earth who once claimed thy maternal love,
Wilt thou not hover round my path, and bless thy suppliant child,
And guide me while I yet may roam the world’s unfriendly wild?

I know thou wilt! and when I cast these mortal garments by,
To soothe my parting soul be thou, my guardian angel, nigh!
O then may earth’s endearing ties, so rudely severed here,
Unite where eyes are never dimmed with nature’s parting tear!

AMERICAN PERIODICAL LITERATURE.

The volume of the *New-York Mirror*, now in the course of publication, will form, unquestionably, the most interesting, diversified, and important collection of original papers, engravings, and choice selections of music, ever issued from the American press. From the first establishment of this work, it has been the constant endeavor of its conductors to give it a rank here-

tofore unattained by any of its predecessors.—On examination of its literary contents, typography, quality of paper, and numerous splendid pictorial embellishments, it must be admitted that it has no competitor on this side the Atlantic; and from the various comments of foreign editors, it is believed that it is unrivalled even in Europe. It has long been a subject of astonishment, how a literary journal, issued every week, comprising so many and valuable attractions, can be offered at the very moderate price of four dollars a year; and how the proprietor could, year after year, render each successive volume more excellent than the last, without any increase in its subscription price; which, notwithstanding its various changes and enlargements, still remains unaltered. The answer is its wide, extensive, and increasing circulation.

Since the commencement of the present vol. the demand has been such as to require the re-printing of the early numbers. This labor is now completed, and subscribers can be furnished from the first of the volume, (6th of July last.) Among other engravings designed for the present volume, there is one in progress, a *Great National Picture*, which will embrace accurate likenesses of Presidents Washington, J. Adams, Jefferson, Madison, Monroe, J. Q. Adams and Jackson, appropriately grouped. The expense of this single plate will exceed *One Thousand Dollars*. Extra impressions, for framing, may be had by subscribers at 50 cents—non-subscribers will be charged \$1. In addition, the Music which is weekly presented will form a collection of choice and rare pieces, which, though occupying only about one sixteenth of the work, would cost in any other way, far more than the whole subscription of the *Mirror*.

The *New-York Mirror*, a repository of polite literature and the fine arts, embraces every subject within the range of the *belles-lettres*, as will be seen by the following enumerations:—original tales and essays—notice of new publications—criticisms on meritorious American productions not generally known—comments on passing events—choice, brief and pointed passages from the best new works—intelligence on scientific subjects, and respecting societies; scientific, literary, philosophical, &c.—sketches of the pulpit, bar, and public assemblies, and of popular lecturers and lectures—the fine arts; poetry, painting, music, engraving, sculpture, &c.—foreign correspondence—first impressions of Europe, by one of the editors—reminiscences of olden times in New-York—papers from a quiet old gentleman—American biography, scenes and character—strictures on the drama and other amusements—the little genius—translations from the German, Italian, Spanish and French—selections from foreign periodicals—accounts of colleges, schools and American institutions—glances at American eloquence—sketches of popular speakers, including distinguished divines—and withal a great variety of miscellaneous matter; pathetic, political, moral, humorous, &c. Embellished with splendid engravings on steel, copper and wood, and popular music arranged for the pianoforte, harp, guitar, etc. George P. Morris, Theodore S. Fay, and Nathaniel P. Willis, editors.

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